SERIALS DIVISION
FLEMING LIBRARY
SOUTHWESTERN BAPTIST SEMINARY

THE EUROPEAN HARVEST FIELD

Articles on Europe
Missionary Letters

LIBRARY S. W. B. T. S
DO NOT MUTILATE
MARK NOR REMOVE

Published monthly by the
AMERICAN-EUROPEAN FELLOWSHIP
1213 N. Franklin Street, Philadelphia, Pa.

VOLUME XI
NUMBER 11
DECEMBER
1930

Hail, thou long-expected Jesus,
Born to set thy people free;
From our sins and fears release us;
Let us find our rest in thee.
Israel's strength and consolation,
Hope of all the saints thou art;
Long desired of every nation,
Joy of every waiting heart.

Born thy people to deliver,
Born a child,—and yet a King,—
Born to reign in us forever,
Now thy gracious kingdom bring.
By thine own eternal Spirit,
Rule in all our hearts alone;
By thine all-sufficient merit,
Raise us to thy glorious throne.

—Charles Wesley.

WHY THE TITLE

American-European Fellowship

FOR CHRISTIAN ONENESS AND EVANGELIZATION

?

FELLOWSHIP

That which we have seen and heard declare we unto you, that ye also may have Fellowship with us: and truly our Fellowship is with the Father, and with His Son Jesus Christ.—1 John 1:3.

CHRISTIAN ONENESS

That they all may be one; as thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them; that they may be one, even as we are one: I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me.—John 17:21-23.

EVANGELIZATION

For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?—Romans 10:13-15. Go ye therefore, and make disciples of all the nations.—Matt. 28:19.

Come Thou with Us, and have Fellowship in Prayer and in Ministry to Needy, Hungry Souls

---

AMERICAN-EUROPEAN FELLOWSHIP FOR CHRISTIAN ONENESS AND EVANGELIZATION

continuing the Russia Evangelization Society and Christian Testimony to Jews

Room 421, 156 Fifth Avenue, New York City

Cable Address: "Interfellow" New York City

Philadelphia Office: 1213 N. Franklin Street, Philadelphia, Penna.

All gifts will be promptly acknowledged and used as designated. Information and sample copies of the magazine cheerfully furnished, and the hearty co-operation and prayers of all Christian people earnestly solicited. Make Checks, Drafts and Money Orders payable to Col. E. N. Sanctuary, Treasurer; in Canada to Mr. Wilson Fenton, 20 Main Street, Toronto.

OFFICERS AND STAFF

Rev. Arno C. Gaebelein, D.D., President
Alwyn Ball, Jr., Vice-President
Pastor Herbert Hogg, Vice-President
Col. E. N. Sanctuary, Treasurer
Rev. George W. Hunter, Field Secretary
Mrs. George W. Hunter, Field Worker
Miss Margaret Griffith, Field Worker

MEMBERSHIP OF BOARD

Arno C. Gaebelein, D.D., New York; Alwyn Ball, Jr., New York; Pastor Herbert Hogg, Philadelphia; Col. E. N. Sanctuary, New York; Rev. George H. Dowkont, M.D., New York; Rev. R. F. Bateman, Creston, Iowa; Robert McQuilkin, Columbia, S. C.; Rev. Gordon A. MacLennan, D.D., Pittsburgh; Rev. P. W. Philpott, D.D., Los Angeles; H. A. Ironside, Chicago; Sid. T. Smith, Winnipeg, Manitoba; Clarence E. Mason, Philadelphia; Pastor Orson R. Palmer, Philadelphia; F. C. Cotton, El Paso, Texas; Rev. George W. Hunter, Long Beach, Calif.; W. S. Wills, Philadelphia; Rev. J. S. Epp, Los Angeles, Calif.

CANADIAN COUNCIL

H. E. Irwin, K. C., Chairman; Rev. J. N. Millar, Vice-Chairman; J. D. MacLulich, Secretary; Wilson Fenton, Treasurer; Mrs. S. H. Blake, Mr. and Mrs. A. V. White, Mr. and Mrs. Mullen, Mrs. Fenton, Mrs. MacLulich, Rev. Ballantyne and Mrs. A. Rathbone, all of Toronto.

OBJECTS

1. To encourage Oneness of all true Believers at home and abroad.
2. To co-operate with reliable agencies for the spread of the Gospel in Europe.
3. To give material relief in Times of Emergency.
4. To distribute the Scriptures and other Gospel Literature.
5. To encourage definite Evangelization among the millions in Europe yet without the Gospel.
6. To support Evangelists and Workers as the Lord makes it possible.

THE EUROPEAN HARVEST FIELD

Published monthly by the American-European Fellowship for Christian Oneness and Evangelization

1213 North Franklin Street **Philadelphia, Penna.**

VOL. XI, No. 11 ARNO C. GAEBELEIN, D.D., *Editor* HERBERT HOGG, *Managing Editor* **DECEMBER, 1930**

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

This magazine is not backed by any church organization or religious denomination. It is published solely to spread missionary information concerning Central and Eastern Europe and to provide spiritual food for its readers. Christian friends subscribing for it help to make it more nearly self-supporting and thus aid the work in general. Prompt renewal of your subscription when it expires will be appreciated.

Notify us at once of change of address, giving both old and new addresses, and writing plainly.

We shall be thankful for names and addresses of Christian friends, to whom we may send sample copies of the magazine. We appreciate your sympathetic co-operation with us.

CONTENTS

THE CHRISTIAN LIFE ..... *By Rev. Russell Bradley Jones* 2
SCOFIELD BIBLE OFFER 7
THE REVELATION OF JESUS CHRIST ..... *By Pastor J. C. Sisemore* 8
CONCERNING J. B. EPP 12
EUROPE—ITS OUTLOOK ..... *By Miss Margaret Griffith* 13
SINGING ALONG THE WAY 18
MISS HAVERGAL'S TALENT 18
ATHEISM AND CULTURE IN PRESENT-DAY RUSSIA ..... *By V. Martzinkovski* 19
IN MEMORIAM 22
EDWARD A. STEELE ..... *By Pavlina Dimkova* 23
OPENING A NEW SUNDAY SCHOOL 24
GLIMPSES OF LIFE AT RADOST ..... *By Moses H. Gitlin* 25
RUSSIAN APPRECIATION OF SPIRITUAL LITERATURE 27
NEWS FROM RUSSIA 28
STETTLER'S MINISTRY 31
OUR WORKER IN HARBIN 32

TERMS OF SUBSCRIPTION

One dollar a year in advance. Canada and foreign, $1.25. We request Canadian and Foreign subscribers to remit in U. S. Money Value.

Colonel E. N. Sanctuary, Treasurer, 1213 N. Franklin St., Philadelphia, Penna.

Entered as Second-class matter, May 5, 1928, at the Post Office at Philadelphia, Penna., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Act of February 28, 1925, Authorized August 20, 1930. Published monthly. Subscription price, $1.00 per year. Canada and Foreign, $1.25.

DEVOTIONAL AND EDITORIAL

The Christian Life

By Rev. Russell Bradley Jones

This article is from the pen of the pastor of the University Baptist Church of Baltimore, Md. The late Dr. A. C. Dixon was a former pastor of this church. How important that we know clearly the blessed truth contained in this address! Our Lord said, "Marvel not, ye must be born again", and without this new birth we cannot "see" nor "enter" into the kingdom of God. It is better to be the poorest creature on earth knowing the love of God in Christ, than to be the most learned professor, groping his way through nature's gloom to a gloomier eternity.

"I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—*Romans 12:1, 2.*

Looking about us, we find men and women, professing to live according to the Christian way, whose practical interpretation of that way is both queer and questionable. Surely the Christian life is more than having one's name on the membership roll of a church. Evidently, if Jesus' experience with Nicodemus meant anything, the Christian life is something greater and far superior to the morality of the world's accepted standard. And the observance of forms and ceremonies and allegiance to creeds are insufficient in themselves to give us that assurance that we are well pleasing to the Lord and Saviour. Because of the many misconceptions, therefore, it may not be amiss for us to attempt to re-discover the real meaning of living as Christ would have us live.

There are two authentic sources of information on this subject. The first is the New Testament, with its written revelation concerning the things that have to do with Christ and the human soul. The second source is the conduct of men and women who have surrendered to Jesus as Saviour and who serve Him as Lord. Let us appeal to both of these sources in our attempt to discover the truth.

What does the New Testament say, by way of definition or description, regarding the Christian life? I am sure that you will find information in many different passages. And I am likewise sure that you will not find clearer or more complete information than you find in the first and second verses of the twelfth chapter of Paul's letter to the Romans. Paul has devoted the first part of this noble epistle to the doctrinal basis of the Christian life. When he comes to the twelfth chapter, however, he is concerned with the practical experience, and, therefore, exhorts his readers to be Christians in their daily living: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

There is an appeal, from one who surely knew, for men to be Christian in fact; and in the appeal you have the vital elements of true Christian living disclosed.

But we said that there was another source. There may be danger of attempting to interpret these descriptive words regarding the Christian life apart from the help given by an examination of the conduct of men who most evidently embodied the essential elements of Christian living in their daily walk. Where shall we find these men? Well, I wish we could go to the New Testament and examine all the characters found there. But it must be admitted at the start that this is an impossible task. Let us, therefore, select three: the three men of the Master's inner circle—Peter, James and John—differing in individual characteristics, but certainly Christian in conduct. Taken together, the outstanding characteristics of these three men constitute the essential characteristics of any Christian who is pleasing to his Lord.

Now, will you do an unusual thing with me? Let us suppose that it is possible for us to go into a portrait gallery filled with the portraits of all New Testament Christians. It would be fine, if we had the time, to stop before each portrait and study the face of each of the followers of Christ. But we have decided to forget all the rest and linger for a while before the portraits of the three disciples of the inner circle of the twelve. We shall not forget to keep our New Testament open in our hand at this twelfth chapter of Romans in order that we may compare the portrait with the written description and at the same time ask the Holy Spirit to reveal the truth to us.

I

The portrait of James is the first that calls for our attention. And as we stand there gazing upon the likeness of this follower of the Saviour, we are impressed with the expression of determination and utter sincerity of purpose. For you must know that if it were possible to select one word that would adequately describe this man James in his relationship to the Christ, that one word would be the word *dedication*. Recall what the New Testament reveals concerning him and you will see that this is true. One day, while James was busy with his father and brother at their chosen work on the Sea of Galilee, Jesus passed along the shore. Quietly, but with a note of authority, Jesus called to James and his brother, "Follow Me, and I will make you fishers of men" (Matthew 5:19). With a splendid finality, James laid aside his nets. He threw off his fishing coat. He said good-bye to his father, and with steady and determined step he followed the Christ. Ask him, there, if he means to leave the fishing business entirely. And his answer is, "Yes, I am leaving that and dedicating my life to Jesus of Nazareth. His business is from henceforth my business." "But, James, do you mean to say that you are going to leave your father also?" "Yes," is the reply, "I am leaving my father. Henceforth I am dedicated completely to fellowship with Jesus of Nazareth." And if you follow this interesting disciple down through the pages of your New Testament, you will find him one day standing before Herod; and Herod is indicating that if he will forsake Jesus his life will be spared, but James refuses. James had dedicated all. James knew nothing other than allegiance to the Christ; and, as you know, James became the first martyr among those disciples. James died rather than forsake his Master.

Are you through looking at that portrait? Well, now, look at your New Testament for a moment. Isn't that exactly what Paul is saying in the opening words of this

passage that we are considering? Let me paraphrase Paul's words, "Let me appeal and entreat you, my brethren, that you allow the mercies of God to constrain you to dedicate your living body, your entire self, active, purified, well pleasing to God, as a sacrifice to Him." What is he saying? Why, simply this: "Do what James did. Dedicate everything to the great and marvelous Saviour." That is the first and foundational characteristic of all who live truly Christian lives.

There is what might be called a presupposition in these words of Paul. When he speaks of the body being presented as holy and acceptable unto God, of course he presupposes that the Lord Jesus has cleansed by His blood that life and made it acceptable to God. That is an absolute necessity before there can be dedication of any life. Redemption precedes dedication. Regeneration is the foundation upon which Christian living is built. Don't forget that Paul presupposes that in this word that he is saying.

And then there is the proposition. The Holy Spirit is inspiring Paul to make this proposition. It is this: put the whole life on the altar for God; surrender all to Jesus, the Christ; make Him Lord indeed. That is the first step. That is an essential step if the life is to be Christian.

The story is told that when a certain general came to meet another at the close of a war, to surrender to him, that he came extending his hand in friendly greeting. The victor, with his hands behind him, quietly said, "Your sword first, General." Then the conquered reached for his sword and gave it to his conqueror, who immediately threw it behind him and grasped the hand of the defeated. So it is when we come to our Saviour. There must be surrender first and then the great Saviour welcomes unto Himself the dedicated life.

It seems to be a most difficult thing for many who call themselves Christian to dedicate all to Jesus. We surrender to many masters, but so seldom do we fully surrender to the one Master. We dedicate ourselves to many things, but so seldom is there a full dedication to Him Who is Lord of life. But that is spiritual worship, or reasonable service, or heart allegiance, whichever way you want to consider it. Oh, that more of those who profess His name would do as James did and as Paul pleads!

But let us ask Paul on what grounds he makes this appeal that we forsake all for Jesus, that we dedicate everything to Him. There can be but one reason in the mind of Paul, or any one else. Here it is: "I beseech you therefore, brethren, by the mercies of God." What are the mercies of God? Why, the gift of His Son, the sacrifice on the cross, the resurrection from the grave, redemption, the privilege of service, the forgiveness of sin, faith, hope, love, heaven and home—all of these are words which fail to exhaust the meaning of the term "mercies of God." And when one thinks seriously about what God's love did when Jesus died on the cross, surely it isn't much for Him to ask that we show our gratitude by dedicating all that we are and have to Him.

II

Now let us pause for a moment before the portrait of Peter. You cannot help but detect the lines of grief in his face, and the evidence of a life far from ideal in the past. And yet there is an expression in his countenance that contradicts those lines of grief and that evidence of an unworthy past. And if you are looking for a word that will describe Peter in his relationship to the Lord Jesus, that word is easily found. It is

transformation. Everything in the New Testament about Peter authenticates the selection of this word as a description of his allegiance to Christ. The Lord Jesus found him sinful, soft, unstable, impetuous, helter-skelter in character. Why, you remember that on one occasion Peter's words and conduct were of such a character that they reminded Jesus of Satan. But under the moulding and the transforming influence of the great Potter, this Simon becomes a stone, a saint, a pillar in the church. Think of him being selected as the preacher of Pentecost! Think of him being the instrument to raise Dorcas from the dead! What a transformation! And the one who denied when Jesus went to the cross, lived, if we are to trust the tradition, to request that he be allowed to be crucified with head downward because of his feeling of unworthiness in dying as his Lord died.

Now refer to your New Testament again and you will find, certainly, that Paul is saying that the next step, if you desire to be truly Christian, is to embody the simple characteristic of Peter in your lives—be transformed. Hear him say it, "I beseech you, therefore, brethren, by the mercies of God, that ye be not made after the same pattern, in the same mould, of those of this age which is evil, but let me plead that you be transfigured into His likeness by getting a new mind." It is a plea for the transformation which is the equivalent of what theologians sometimes call sanctification.

According to this word, you will see that there is a negative side to this transformation; and that is this—"be not conformed to this world." In other words, do not let this Christless age furnish the pattern for your life and conduct. Was there ever a day when Christian people seemed so anxious to be like the people of the world? We may as well face it frankly. Such a desire not only ruins the individual life, but opposes the revealed will of God. Christians are non-conformist. Christians are a peculiar people. Christians are different from the men and women of this world, else their Christianity is false or faulty. Our great God gives us the power to resist temptation and to live as He would have us live, and He expects us to avail ourselves of that power in and through the Holy Spirit.

There is also a positive side to the transformed life; and that is this: "But be ye transfigured"; and I am translating as this same word is translated in connection with the transfiguration of Jesus on the Mount. Will you allow me to inject just here a few things about the transfiguration of Jesus? You remember that it was grounded in prayer. That was the purpose, apparently, of Jesus when He took these three disciples to the mountain top. It was that He might pray. Secondly, it was vitally linked with His death on the cross; for you will remember that Elijah and Moses talked with Him about his exodus, which was to be accomplished at Jerusalem. In the third place, the transfiguration of our Lord was completed in both a divine and human recognition of His unique Lordship. God said from the skies, "This is My beloved Son. Hear Him" (Luke 9:35). "And when they had lifted up their eyes, they saw no man, save Jesus only" (Matt. 17:8). I wonder, then, if we cannot say that transformation, or transfiguration, comes when in close communion with God, with the cross of Christ in the center of life, and Jesus the risen Lord on the throne of the heart?

But how can this come about? The answer is "by the renewing of your mind." But how can we get a new mind? That is ever and always the work of the Holy Spirit. He gives a new mind. He transforms the life. He is the sculptor who chisels away the

old, decayed, hindering parts. He is the builder who puts in the new, transparent, Christ-like stones of Christian integrity. Only through His power can there be transformation. The Holy Spirit is indispensable in the Christ-life.

But again we want to know Paul's reason for his plea. Why does He ask us to be different from what we are? Why does He ask us to grow in grace and into the likeness of our great Saviour as the Holy Spirit makes us what we ought to be? And Paul has just one reason for his plea. It is the same reason that he gave a little while ago: "I beseech you therefore, brethren, by the mercies of God." He would have us look at the cross, and the empty tomb, and think of the forgiveness, and the promises, and the heaven, and the salvation that Jesus provides; and as we look, Paul would suggest that since God in His mercy has done so much for us, it is a little thing for Him to ask that we allow the Holy Spirit to do great things by changing us so that we may be well-pleasing to Him.

III

Finally we come to the portrait of John. Love seems to go out even from the inanimate canvas that portrays his likeness. Tenderness, quiet assurance, heavenly knowledge—why, John looks like a saint; and our eyes are riveted upon his portrait. If we did not know that he was but a sinner saved by grace, we might be tempted to fall down in adoration before him. And what is the word, the one word that characterizes John? I think undoubtedly it is the word *realization*. For look, will you—John was not always characterized by love and tenderness. You remember how he, with his brother, wanted to call fire down upon the Samaritan village that refused to receive the Christ. His fellow disciples gave him a nickname that indicated that he was a blustery, stormy individual. He did not understand much of the Lord's great will at that time; but the last we see of John we see him on the Isle of Patmos. He is realizing fully not only God's will for the seven churches then existing, but God's will throughout the future. It is unfolded before him as a scroll and John tells us the things that are yet to be. It is marvelous to consider how this man came to realize the very heart of God so that he wrote, "God is love" (I John 4:16), and "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life" (John 3:16).

Refer to your New Testament again and you are compelled to say that Paul is simply pleading that we be like John. I paraphrase again as I give you these words. Paul says, "I am pleading for this transformation in your life that you may be able to test—as a metal is tested in the laboratories—what God's will for you and His people is. Be like John in that you come into a knowledge of God's way for yourself and the world."

This part of Paul's plea is a laboratory picture. The chemist is striving to separate from a mass of other elements the pure gold without any dross that his life may be benefitted and blessed by it. The first experiment does not get all the gold nor is it entirely pure. The chemist goes through his experiment the second time; and here, while it is acceptable, it is not perfect. And so he goes through the experiment the third time until he finds the pure gold, the perfect metal, without any flaw or fault.

There certainly cannot be any doubt as to the need we have of knowing the will of

God. I don't know why the truth that God has a definite plan and a clear will for every life seems to have been lost by many who call themselves Christians. Some will say that God has a definite plan and will for the minister or the missionary. And that's true. But He also has it for every one of His children. And, oh, the mistakes that would be avoided and the successes that would be won and the triumphs we should experience if we knew His will and followed it. "The steps of a good man are ordered by the Lord" (Psalm 37:23). Can't you see the picture in that Old Testament bit of truth? Every step should be according to His will and His command. God has promised to lead us in His way. We need to know His will.

Surely the desire to prove His perfect will is in every heart that loves Jesus. It is the desire to be like the great Saviour who knew and obeyed His Father's will perfectly.

And again we come to our same question: Paul, on what ground do you urge such perfect realization of God's will in our lives? And Paul gives us the same answer, "I beseech you therefore, brethren, by the mercies of God." Think what all that great term "mercies of God" includes, and as you think of it with a vision of the cross reappearing in all of its graphicness, isn't that enough to cause you to desire to know everything that God will reveal of Himself to you?

The individual needs to live the Christian life. He needs to live it for its effect in the realm of every day experiences. How much of joy is being missed by those who neglect to avail themselves of all that God would do for them!

The world needs that we live a Christian life because of its benefits in the realm of morals and conduct. The world does not need new laws or new treaties or education, or uplift, nearly so much as it needs lives dedicated to Christ, transformed by the Holy Spirit, realizing the perfect will of God.

And surely our Lord Jesus desires that we live lives that honor Him.

The key to the whole matter is this: dedicate all to Him and He will transform the life and reveal His perfect will to you. And as you decide the question—whether you will heed the Spirit's plea, as voiced by Paul, or not—keep in sight of the cross, remember the mercies of God, think of the heaven that is reserved for you. Surely you cannot but yield since He has given His all for you.

SCOFIELD BIBLE OFFER

For several months we have given, on the inside back cover page, an offer whereby our friends can obtain one of these Bibles at a reduced price. The Scofield Reference Bible is commended by some of the leading Pastors and Teachers of the world. In order to stimulate further interest in this Bible, we are now pleased to tell you of a splendid new special offer whereby you can obtain a Scofield Bible, printed with large, clear, readable type and beautifully bound in real French Morocco leather, limp style, edges finished in red under gold. With the Bible is furnished A Year's Course of Bible Study, offering 52 lessons, which will enable anyone to obtain a good working knowledge of the Bible, right in their own home, without a teacher, and at no added expense. This complete study equipment, $7.75. If interested in this particular offer or in having a folder showing the styles and prices, address American-European Fellowship, 1213 North Franklin Street, Philadelphia, Penna., or 156 Fifth Ave., New York, N. Y., or 1345 Linden Ave., Long Beach, Calif.

The Revelation of Jesus Christ

(Fourth in Series)

BY PASTOR J. C. SISEMORE

OUR lesson for this evening brings us into the very presence of the great Eternal Father. Let us keep this in mind as we look into this fifth chapter. Do not think of this as something that happened only to John in some remote time, but bear in mind that this scene which John saw in the Spirit is to be re-enacted in reality, with you and me as the spectators, along with all the redeemed. That should encourage us to dig more deeply into the passage. We have already seen that the one sitting on the throne here is the Eternal Father. Christ the Son is an uncrowned King without a throne of His own. He is to have a throne at Jerusalem, the throne of His father David, but that will be after He returns to the earth.

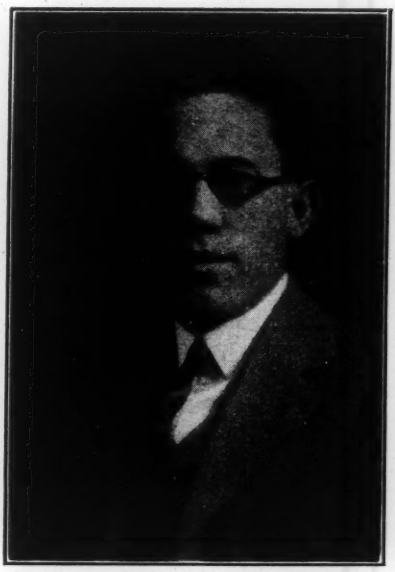
The Book

John saw in the right hand of Him who sat on the throne a "book," or literally "a scroll", written within and without and sealed with seven seals. This is an important document indeed. Then John heard an angel proclaiming with a loud voice, "Who is worthy to open the book, and to loose the seals thereof?" No one was found worthy in heaven, in earth, nor under the earth, and then John began to weep.

Now what we are interested in is, What did this document contain that was so important? I think we need not wonder if we will only remember that this book of Revelation is only one book of that great and wonderful Book of God composed of sixty-six smaller books. We refer to other passages of the Bible for our answer. In Jeremiah 32 we see the prophet purchasing a field from his cousin, and two contracts or title deeds were made of the transaction. Now, in that time, the year of Jubilee came every fiftieth year, at which time property naturally passed back to the original owner. However, during the period of time prior to the Jubilee year, when a man sold his field for a living or if he himself was sold as a slave in order that he might have a living, before the year of Jubilee came the only way he could gain back his land or obtain his own freedom was for his nearest kinsman to buy back the land or the man or both. None other had a right to do it.

Now, the title deed to this land was made in duplicate, one copy being sealed and the other copy put in a safe place where it could be seen at any time; but no one could break the seal of the original copy and re-possess the inheritance except the nearest of kin, "or kinsman redeemer," as he was called. If you are familiar with the book of Ruth, you will remember that this very thing is seen there. Boaz bought back the

land of Naomi and in so doing he purchased Ruth as his wife. He was acting as the kinsman-redeemer when he did this.



PASTOR J. C. SISEMORE

I believe that we have before us here just such an instrument as that, in this scroll sealed with seven seals. I believe that it is the title-deed to the earth and all that is in the earth, including the redeemed people and even the animal kingdom. The earth and all that it contains was originally Christ's. It was His by right of creation. He placed Adam in it to have dominion. When Adam sinned and fell, he lost possession and dominion and the devil gained both. That is why Christ came to earth, took on Himself the body of a man, lived that perfectly righteous life, and then died that shameful death on Calvary, that He might purchase back the lost inheritance of man. What Adam lost in the fall, Christ gained back at Calvary. Originally the human race (in its head, Adam) was innocent and the animal kingdom was also innocent and harmless; but when Adam fell, the whole earth fell with him and then Christ set out to redeem it. He had a right to do it, for He is our kinsman. He was man. He was of the house of Judah and was therefore a Jew, but He had Gentile blood in His veins also, through Rahab and Ruth, and was therefore near of kin to both Jew and Gentile. When He died on Calvary He purchased back the lost earth, the fallen animal kingdom and fallen man.

He is not now in possession of this inheritance, as it is easy to see. Satan, the usurper, is the god of this age and the ruler of the kingdoms of this world. Whatever he has now, it is as a trespasser, but to show you that he really has the kingdoms of this world in his posssession, I remind you of the temptation in the wilderness, where the devil said, "If you will fall down and worship me, I will give you all the kingdoms of this world." And he had the power to do it. Now, as we have said, the Lord purchased back the lost inheritance of man at Calvary. He bought it back with His own Blood, as we see in 1 Pet. 1:18, 19: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a Lamb without blemish and without spot." He has not yet taken full possession, but He is getting ready to do so now in heaven.

Who Was Worthy to Open the Book

In Old Testament times, someone would advertise the lost inheritance and seek for the one who had a right as the nearest of kin to redeem it. Here John heard a strong angel asking who was worthy or had the right to redeem the lost possession. No one was found worthy. No one in heaven was worthy to open the book nor to look thereon. How sad! Who was in heaven at that time? Was not Moses, the law giver, there? Certainly. Why couldn't he do it? Because the law cannot save. David and Abra-

ham and all the patriarchs of old, to say nothing about the saints of this age who have gone on before, were all there, but not one of them could open the seals. Then we look in the earth, and not one soul could be found who was worthy to open the seals. Of all the leaders of all the new religions, not one was found worthy. All these years since the fall, men have been trying to purchase back this lost inheritance. They have tried political pull, they have tried money, they have tried social service, and they have even tried religion without Christ, but not one was found in the earth who was worthy. Then he took a look in hades and could not find a single one. The leaders of Mormonism, Christian Science, Seventh-Day Adventism, Russellism and all the other isms and false religions, have passed into eternity, but not one of them was worthy to break the seal and to take the title deeds and reclaim the earth and its inhabitants. No wonder John wept! It was a dark hour. If no one was worthy to open those seals, then salvation was not for him or for any of us.

Christ the Lamb

When John began to weep, one of the elders said: "Weep not; behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals." The Lion of the tribe of Judah speaks of Christ in His kingly character, but when John turned to look, instead of a Lion he saw "A Lamb as it had been slain." Why a Lamb? Because "without the shedding of Blood there is no remission" (of sin). Here we see the antitype of all the lambs and sacrifices of the Old Testament order. John the Baptist said, "Behold the Lamb of God, which taketh away the sin of the world." This redemption includes the old fallen earth and the animal kingdom, as we see in Romans 8th chapter. The slain Lamb, and He alone, had the power to open those seals, and that by virtue of His shed Blood. You may laugh about Blood redemption if you want to, but there is no other. When John looked and beheld the slain Lamb in glory, I think he must have wanted to sing:

"Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me;
Forgive him, O forgive, they cry,
Nor let that ransomed sinner die."

Salvation by blood is taught from Genesis to Revelation. No man has ever been, or ever will be, saved without the Blood of Christ applied to his sin-sick soul.

The Song of Heaven

When the Lamb came and took the book and made ready to open the seals, the four living creatures and the four and twenty elders fell down before the Lamb, with harps in their hands and with golden vials of odors, which are the prayers of the saints. O you faithful praying mothers! Have you wondered if God would hear and answer your prayers? Here they are in heaven. Not one single prayer of yours has ever been lost. God hears them and keeps them there in heaven as He waits for your coming. Keep on praying, for God answers prayer.

And then this company began to sing a new song. Why do they sing a new song? Won't our songs do for heaven? No. Why not? Let's see. Suppose we are in heaven now and begin to sing, "There is a Fountain Filled With Blood, Drawn from Immanuel's Veins, And Sinners Plunged Beneath that Flood, Lose all their Guilty Stains." There we must stop, for no guilty sinner will ever reach heaven; no sin can enter there. We start then to sing "Rock of Ages, Cleft for Me," and we come to this part, "Be of sin the double cure," and we must stop again, for no sin will ever enter heaven, and this wonderful song will not do for heaven. We start another—"I've Wandered Far Away from God,"—but no, there will be no wandering away in heaven. All right, let's sing, "When We All Get to Heaven,"—but even that won't do, for we will already be there. What was the new song they sang? It was a song of blood. "Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." That is what they were singing—a song of Blood redemption.

"When I survey the wondrous Cross,
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

See from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet?
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love, so amazing, so divine,
Demands my soul, my life, my all."

The Innumerable Company in Heaven

After this, John heard the voice of many angels in heaven round about the throne, and the living creatures and the four and twenty elders joined in, and the number of them was ten thousand times ten thousand, and thousands of thousands. Bring forth your adding machines and see how many are here. My friends, it is an innumerable host of all the nations of the world. They are there from dark Africa; they are there from the South Sea Islands; they are there from China; from Japan; from Russia and from every nation under the shining sun, and they are all singing a song. What are they singing? "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Then he heard every creature in heaven, in the earth, and under the earth, giving glory and honor to the Lamb. The time is coming when every knee shall bow and every tongue shall confess Christ, to the glory of the Father. The saints will sing it for joy, and the lost will be forced to do it anyway. It won't do them any good—salvation is not for those that have died while rejecting Christ, but they will have to confess Him and worship Him because God created all men for His glory. Since you are going to do it some time, why not do it now and here?

O lost soul, tonight turn away from the evil and turn to Christ your only Saviour, and join with the mighty ransomed throng as they sing,

"All hail the power of Jesus' name,
Let angels prostrate fall,
Bring forth the royal diadem,
And crown HIM Lord of All."

Concerning J. B. Epp

WE TAKE great pleasure in announcing the availability of our brother, J. B. Epp, for deputation work in the American European Fellowship. Mr. Epp has been associated with us as a member of our Board for several years. At present he is located in Los Angeles, through the attendance of his children at the Bible School there. He has very kindly placed part of his time at the disposal of the Fellowship.

Our brother has a heart for the mission field and its particular needs. He therefore desires to cooperate as much as possible in the work of making the Lord Jesus known in the regions beyond. Knowing German, he is able to take services in German churches where Mr. and Mrs. George Hunter, our field workers, can not. Mr. Epp is available for Bible lectures, supply preaching, missionary addresses, and meetings for the promotion of spiritual life in particular.

We thought it would be well for our constituency to know a little of the life story of our friend and brother. He was born and brought up in Russia, coming of Holland-German descent. While carrying no degrees, the education of Mr. Epp has been the equivalent, through college and seminary training received in this country, of an A.B. and partly A.M. and Th.M. He speaks English and German, and is conversant in Russian. As to his service and ministry, he was for eight years a missionary to the Indians in Arizona, compiling in such work Dictionaries, a Grammar, Lesson Helps, and the Translation of Bible Stories, etc. Then for eight years he was a Pastor in Mennonite churches, and for thirteen years a Bible Teacher and Principal of a Bible Academy in Oklahoma, also teaching in other schools. He has held various positions in his church Conference, such as Secretary of the Program Committee and Chairman of the Educational Committee. At the present time he acts as Secretary-Treasurer of a Committee for the Distribution of the Scriptures.

Mr. Epp is available at the present time on the Pacific Coast only. We commend him to the prayers of our constituency, and we rejoice in this added token of the Lord's favor in giving us the useful services of our brother in making known the opportunities that exist on the field. We feel sure that he can present such opportunities in a most acceptable way, having heartfelt convictions as to the needs that exist and the only adequate remedy for them. Any who desire his services can address Rev. J. B. Epp, 1410 Winfield St., Los Angeles, California.

Europe—Its Outlook

BY MISS MARGARET GRIFFITH

AN atmosphere of wonder surrounds us in these days of marvelous achievements. Invention and discovery, science and art, industry and materialism advance with such rapidity that it is enough to take away the breath of the average man. But a spirit of fear pervades the hearts of thinking men, as they realize the approaching outcome of all this power in the control of unregenerate man. "And upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21:25, 26.

Men of the World Alarmed by Current Events

America

It is fear among American business men which is responsible for the great majority of unemployed. President Hoover pointed out in his conferences that the prosperity of the country depended on the faith of the business men, which would keep men employed at good wages, ready for the production of the consumer's goods when wage power had begun to seep through the country again.

England

Mr. Lelitto of the British Press writes: "It is an hour when many anxieties press upon us in this country. India is never out of our thoughts. (England's greatest export to that great land, cotton, has been boycotted.) Grave news from Egypt meets us. East Africa settlers are opposed to the attitude of the government toward their problems. China is still in the furnace. Russia is the scene of a bold and unfaltering offer of an alternative to the old order. At home the unemployed figures are nearly 2,000,000. Thinking people know that these difficulties are a part of the opening of a new period in world history, during which the tradition of the white world domination, built up so assiduously during the last three hundred years, is to be smashed to bits."

Germany and Russia

Several years ago ex-Premier Lloyd George saw danger in the animosity shown by Russia and Germany toward the Allies. Newell Dwight Hillis in his book, "Rebuilding Europe", makes very clear wherein this danger lies. When Germany came to the Peace Conference, her diplomacy worked for her triumph, even through seeming defeat. She had her plans made, and today controls the water-power of Switzerland, beside which Niagara pales into insignificance. There is water power enough there to set Europe whirring with industry to match the largest American city. Germany holds bonds for coal in Roumania and Poland, and stocks for platinum and gold in Russia, where these minerals abound as undeveloped resources. In view of this, as we remember that Germany's treaty with Russia gives that vast land the advantage of her genius for organization and of her knowledge of military tactics, and knowing too that Russia has shown her appreciation of all this, even to giving five hours military drill to women in the summer camps, the idea that the nations of the East may be able to throw off western civilization is no longer a vague matter of the distant future but a present grave possibility.

The East

Russia's link with China and other nations in the East renders this more serious, for it is here that she is most aggressively pushing her program. Her graduates from the Antichristian University in Leningrad, and the school at Moscow, where there are 70

nationalities, as well as from Tashkent, Asia, go out camouflaging under any movement subversive of the present order, until they gain influence and control, when they show their true colors and win new adherents to their cause.

What is Communism?

Great Russian leaders have defined Communism as legalized murder, robbery, and lawlessness, quite contrary to the idea of those deluded souls who, even in spite of the present persecution of all religionists and the blasphemy against God Himself, are content to call it a new "social experiment" which necessarily must win its way by force.

The subtlety of the system is seen as it offers itself as a beautiful ideal for a new social order. It poses as providing a simple remedy for the distress of the present. It outlines an aim and object with singular clarity; it asks for a thorough-going revolution with a complete overturn of the present order. It divides the world into two classes—the proletariat and the anti-proletariat, the latter of which is composed of the bourgeoisie and the capitalists. The enemy is thus defined. Hate is more easily aroused than love; antagonism is more readily created than cooperation. Hence its power in unsaved lives.

Finally, Communism looks forward to a Utopia which can be clearly envisaged. The new society will be without class distinctions, without private ownership of property, and with a promise for the oppressed and a hope for the down-trodden. All this finds a response in the idealistic minds of the students.

Jerome Davis, upon thorough investigation, made a most significant and remarkable discovery. Out of several hundred Communists, he found that the majority of them were University students. They had been won over to it by the printed page, in most cases, and had come into the party in their early teens. The work in Russia began with the students, it is working there now in China, and who knows the hold it has upon the students of America?

The spirit of nationalism throughout Europe continues to grow. The desire for a United Europe, on the other hand, is fast being regarded as a necessary measure. Mussolini does not hide his ambitions for more worlds to conquer. The countries are being prepared for the ten kingdoms under one man, the fulfillment of Daniel's image. Rome revived—the ten toes of iron and clay—is on its way. Mussolini was a socialist. The principles of Fascism are very similar to Communism. The day may come when these systems will join forces, thus completing political Babylon, which, according to Revelation, is to destroy ecclesiastical Babylon.

The Pope, by right of his temporal power, can now confer citizenship to the Vatican State upon all the adherents of the Roman Catholic church throughout the world. Leaders in the religious world see the need of federation and are saying, "The Pope may be the man who can bring about the union. If he is, let him do it." Thus the federation of all outward forms of religion is fast approaching its consummation.

The Attitude of the Christian

Is the Christian to fear in this hour? No! There is no time nor circumstance when he should be fearful. Fear paralyzes. It is not a compelling motive. His should be the higher one to do God's will and live abundantly. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32. What words of comfort! They banish every fearful thought. As the wondrous meaning of them sweeps in upon the soul, a desire is born to be worthy of such great honor and the love which bestows it.

What kingdom is this which the little flock is to receive, and who is the King? In John 18, Christ is on trial in Pilate's hall. Pilate says, "What hast Thou done that the chief priests have delivered Thee to me?" Jesus answers him, "*My* kingdom is not of this world . . . but *now* is my kingdom not from hence." It was the hour of humiliation, the hour of suffering; the present was not the time for his exaltation to the kingship.

In Rev. 11:15, the great voices in Heaven are heard saying, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ." He paid the purchase price for these kingdoms, on the Cross. They are His. In answer to Pilate's question, "Art Thou a king?", our hearts are assured that He will enter into His kingship some day. "Thou sayest that I am a king. To this end was I born, and for this cause came into the world." As always, the will of the Father and the will of Christ agree. All faithful ones may hear Him say today as He said to His disciples: "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom." What glory! All is ours in Christ, if in this life we become His willing subjects. If we honor Him in His absence, He will honor us upon His return.

"And He with us will all things share;
Since I am Christ's and Christ is mine,
Why should I have a care?
For Jesus is a Friend of mine."

The Great Task

The joy of the knowledge of our inheritance is marvelously enhanced by the further knowledge that the little flock are to share in the great task of winning the kingdoms for their King, by evangelizing the nations and gathering out the members of His Body that He may return for them and later, with them, set up His kingdom.

There are two great essentials to the accomplishment of the task. The first is to know what a big one it is, that it will call out all desire for adventure and test us even beyond our possibilities. To such a task we will go with zest and enthusiasm, as did the disciples long ago to whom, on the Galilean hills, it was first assigned by Him who said, "All authority is given unto me in Heaven and in earth. Go ye therefore, and make disciples of the nations."

The second essential to the accomplishment of the task is a great companionship—someone to whom our affection can go out in worship and adoration. Such a person sets us free from vanity and anxiety, saturates our whole character, and makes us like Him. Such a comrade it was who started off the disciples and accompanied them in their great task of world evangelization in their generation. His presence was so real, so inspiring, that they fairly danced over the difficulties in their way, for He, the triumphant One, was with them.

The Present Task in Europe

Now let us turn our eyes to Europe. The child of God perceives in present events the fulfillment of prophecy. His heart rejoices in the midst of sorrow and distress, for he realizes that the nations of Europe are being rapidly prepared for the return of the King.

The Alliance between Germany and Russia and the treaties of the East is clearly foretold in Ezek. 38 and 39. The very names of the countries there mentioned—Gomer, Meshech, Tubal, and others—can be traced geographically and philologically to these nations. They are north of Palestine, the center of Bible geography, and thus we see the great northern Confederacy is in process of formation. This power will be in evidence later in the final revolt against Christ. No other modern movement so openly rebels against God.

Pastor Grears of Geneva, Switzerland, writing over fifty years ago, said: "What political revolutions, what overturnings, what complete remodeling of the map of Europe, what calamities of all kinds does the one single prophetic fact of the approaching restoration of the Roman Empire presuppose, under the new form with which it is to be invested, a confederacy of nations!" Though the Roman Empire revived may not include this northern confederacy, both are fast ripening for the end time.

In the light of all this, a great concern for the lost ought to stir every Christian to

action. This is not the time for luxury and ease, for pleasure and comfort, for carelessness and indifference. This hour is the call to the Church of Christ to awake from sleep, drop everything, and look to the Head for fresh directions, willing to be set in order that His cause may advance without hindrance or delay.

The call to witness in Europe today is stronger than perhaps in any preceding age. The Great War touched these nations to the very heart. At the same time, the sight of Christian nations at war with one another shook the faith of the East in western Christendom. This time of peace is the hour to rebuild that faith.

With tears of repentance for our long neglect, we ought to relieve and succor the Christians there who are carrying on, though secretly for the present, during these days of awful persecution.

Is there nothing to be done in answer to such appeals which come to us direct from the field from Christian brethren? "On the 30th of April, we were brought to this prison. There is a fence 18 feet high and an iron door enclosing us. Once in, you do not expect to get out. We are 27 from S— and 8 from G—. There are about 3,000 men altogether. It is not possible to describe our misery. Hunger, dirt, lice, and illness abound. Every day about 20 men are carried out on the bier. In the court there is a dreadful stench. In our room, we are 117 persons. We have no windows in the room. How bad the air is, you may imagine. How long shall we wait for help? Our misery is almost beyond endurance. May God soon change things, or we shall all perish. Women and children sit in the dark and beg for a piece of bread."

From another comes this word: "We are become wholly destitute. You do not believe how we look for help and continue to pray! What will happen? How can we describe our condition? Thousands of us are in prison. Our children have been taken from us. The prospect for food is sad. The wind has scattered the wheat, and the frost has destroyed it. Our government does not believe in God. She believes just now that industry and the farmers, driven into the collectives, will save the country. For this reason the 'Kulaks' have been robbed of their cattle and stock. They have been sent away to labor. The children and women must find a refuge with some kind stranger, who will divide their last with them. We have the laborer in control here. Say to the discontented laborer in Germany and America that we will gladly exchange places with them. We prefer the slavery of the capitalist to the liberty of the proletariat."

The blessing of this Utopia to the worker is illustrated by a glimpse into a cooperative restaurant. A laborer comes out of the mine after eight hours work and goes hungry to the cooperative. It serves 300 men, but 700 must eat there. The laborer waits for hours. Though the hall is open until 9 P. M., often he must leave without food, go home to sleep, and then go to work the next day, hungry and with no breakfast.

In such conditions, Christians must have our help. The people long for deliverance from Communism. Must they be denied liberty in Christ? A Russian Christian has written: "With Christ, prison is lberty; without Him, freedom is prison."

The walls of the Ghetto have fallen. Multitudes in Israel are open to the truth. Conditions among them have improved in some places, but a recent cable from Roumania has brought the following news. Pierre Van Paassen, a Gentile correspondent for the Jewish Telegraphic Agency, in June wrote: "Every day the Jews in Roumania are perishing, though there is grain in the country. As the shadow of the general economic crisis deepens, the black night of hopelessness is already settling on the Jewish community. There is no way out. Relentlessly and inexorably, death by starvation is bearing down. A nameless terror grips our souls. One grows mute at the sight of so much suffering." Recently King Carol declared that the new Roumanian government will not support anti-Semitism. May this change conditions soon!

As the Gospel goes out, numbers accept Christ, so that frequently we hear of disturbed Rabbis who ask, "My Jewish brothers and sisters, whither are you bound? Will you deliver yourselves to self-destruction?" Thus they warn them of Christianity.

Many hearts respond to the Gospel in a Roman Catholic land such as Poland. One evangelist writes: "In one church, 84 accepted Christ; in another, 54; and in a third, 27." There are those who work eight hours a day in secular work, and six hours in service for the Lord.

It has been a great cause for rejoicing to learn that Brother Przeorski, who is a priest converted from Romanism and editing a Christian Polish magazine in Warsaw, has taken two orphans into his home. The American young women in Warsaw have seen this need for homeless children, and this affords them an opportunity under Polish leadership. Pray God's blessing upon the effort.

Canon Raven of Liverpool, England, when addressing a large group of young people in America, spoke thus: "You in this great and prosperous land do not realize, as we in the old world do, that, unless mankind in your lifetime achieves world unity, it will certainly achieve world wide disaster. You may think yourself separate from the troubles of Europe, but I tell you with absolute conviction that the distresses which we are feeling now, you will feel in less than a generation, unless you secure for the world the basis for a sane and cooperative society. Not even you will be able to stand the economic, financial, and political pressure of India, China, and Japan, if those infinitely resourceful people become industrialized and antagonistic."

The Responsibility

There is the great responsibility in performing this task which we owe to the multitudes of men and women who have died that Christianity might live in these lands—a duty to our common Lord to carry on His work to completion.

Peter, Paul, and Timothy were among those who suffered martyrdom at Rome. From 67 A. D. to 303 A. D., thousands died during the ten persecutions under the Roman Emperors.

The persecution of the Waldenses in Italy, the cruelties of the Inquisition, persecution in Bohemia, in the Netherlands, in Germany and Poland, has been the history of the church of Europe.

In 1648 the church suffered in Lithuania. It was at the hands of the Cossacks and Tartars that great barbarities were committed. A clergyman who wrote of it said: "In consideration of these extremities, we can not but adore the judgment of God poured out upon us for our sins, and deplore our sad condition. Though we are brought low, though we are wasted, troubled, terrified, yet His compassion is greater than our calamities, and His goodness superior to our afflictions. In all our affliction, the grace of the Gospel shone among us and gave us comfort, and we only wished for the grace of Jesus Christ and the sympathy of our fellow-Christians."

The Protestants of Poland were persecuted in a dreadful manner, the ministers being treated with unexampled cruelty. Our hearts should go out in love and loyalty to the lost there, for the sake of those who died for the faith.

"For Thy sweet sunshine after nights of rain,
For Thy sweet balm of comfort after pain,
For Thy sweet peace that ends a long-drawn strife,
For Thy sweet rest that ends a burdened life—
We thank Thee, Lord!"

The Encouragement

The history of the church shows us that the greed of gain in a season of great prosperity, the strife of party during a highly excited political campaign, the prevalence of a martial spirit in a time of general worldly gaiety and festivity, or an absorbing passion for mere temporal good, may be so diverted from the direct pursuit of holiness and the prosecuting of the work of advancing the kingdom as to lose its power and much of its goodness.

How is this to be checked? Obviously the only effective and appropriate remedy for a season of spiritual declension is a season of spiritual revival. Hence, revivals have come in dark times when iniquity abounded and spread over the whole land like a cursing blight. A wave of healing grace has swept over the country, thereby arousing multitudes of careless ones, bringing many under conviction and to a knowledge of Christ as Saviour.

After each persecution in the early church, the cause of Christ was deepened and extended. In the fourteenth century under Wycliff and Huss; in the fifteenth, and at length culminating in the sixteenth, under Luther and Calvin and a host of kindred spirits, a special dispensation of grace was witnessed.

So thorough and widespread were these conversions that the fires of persecution were kindled in vain. In spite of princes and prelates, converts to the Gospel were made all over Germany, Switzerland, France, Holland, Spain, and Italy.

It is significant to notice that most of the revivals were world-wide in their scope. The Moravian, in the seventeenth century, had lasting results which were world-wide. Revival in 1800 came in a period of war with its consequent demoralization. The financial panics of 1837 and 1857 were followed by revivals. The period of Unitarian controversy in New England was also one of revival.

The Urge to the Task

World-wide disaster or revival, which shall it be? The answer rests upon the church of Jesus Christ. The body of Christ will be completed. If the church by her prayers and repentance rises to faith and action which shall restrain lawlessness and wickedness, the work may be done in peace and tranquillity; if not, it will be accomplished through a time of great darkness. Which shall it be?

It is His pleasure to give us the kingdom. What is our pleasure? Pilate said to the Jews, "Behold your king!" They answered, "Away with him! Away with him!"

Behold your King! Have you made Him king in your life? Behold Him—standing in Pilate's hall, scorned and scoffed at, and denied by all! Will you, too, deny Him? Behold Him crowned with thorns that you may be crowned with glory! Behold Him setting aside His authority and kingship that He may share it with His own Blood-bought ones! Behold Him enduring the cross that you may share His throne through eternity! Behold Him—and, as you behold, you will be changed and become like Him. Radiant with His presence, and with a heart filled with His compassion for the lost, you will go forth to the task He assigns with one purpose, His glory, and one desire, His return.

Thus empowered by Him, the outlook for this generation may be evangelization resulting in revival, and not revolution ending in disaster.

SINGING ALONG THE WAY

Billy Bray was a constant visitor among the sick and dying. On one occasion he was sitting by the bed-side of a Christian brother who had always been very reticent and afraid to confess joyously his faith in Christ. Now, however, he was filled with gladness. Turning to Billy, whose beaming face and sunny words had done much to produce this joy, he said, "Oh, Mr. Bray, I'm so happy that if I had the power I'd shout 'Glory.' "

"Ha, mon," said Billy, "what a pity it is thee didn't shout 'Glory' when thee had'st the power."

"Source of all that comforts me,
Well of joy for which I long,
Let the song I sing to Thee
Be an everlasting song."

MISS HAVERGAL'S TALENT

The Master has not put a chest of poetic gold into my possession. He gives it me piece by piece.

Some day perhaps He will send a bright *line* of verse ringing through my mind, and then I shall thank Him, and say, "Now, dear Master, give me another to rhyme with it, and then another;" and then perhaps He will send it all in one flow of musical thoughts, but more likely one at a time, that I may be kept asking.

I smile to myself when people talk about "gifted pen"; they don't know that it is something much nicer than being "talented" or "clever."

Frances Ridley Havergal
(in a letter)

Atheism and Culture in Present-Day Russia

BY V. MARTZINKOVSKI

THE eyes of the whole world are turned upon Russia, and the struggle with religion that is taking place there. Russia has become not merely an experimental field for the working out of a new social and economic program, but the front trench line of atheism. The Russian people possess an aptitude for risky undertakings, and are inclined to try everything to the farthest limit. Hence that which in Western Europe exists only in the realm of theory may be studied in Russia through the observation of practical experiment.

Far be it from me to enter into political discussion. But Russia's experience in the realm of religion has become the property of all mankind, purchased at the cost of blood and tears. To keep silence with regard to that would signify criminal indifference with regard to one's own people, and to the welfare of mankind in general.

PROF. V. MARTZINKOVSKI

Loyalty to the Government itself and my duty as a citizen do not permit me to remain silent with regard to Russian atheism. A few years ago, in Samara and Moscow, in lecturing in the universities, I said: "It is not the business of the representatives of the Government to spread atheistic propaganda. To do so in its name is to compromise it. In view of the separation of Church and State, the government must remain neutral. The nation-wide proclamation to the effect that there is no God is criminal falsehood. In destroying the nation's faith in God, you destroy its soul, cut the limb on which you sit, and undermine the foundations of those very social ideals which you yourselves preach, thus hastening the overthrow of socialism in Russia."

My purpose is not to complain to Western Europe about the persecution of religion in Russia. Religion is persecuted everywhere, in greater or less degree, whether openly or secretly. "All who would live godly in Christ Jesus shall suffer persecution", says God's Word. Every one who is not with Christ is against Him. There is only one kingdom in which religion is not persecuted, and that is the Kingdom of God; and in order that this should be revealed in its fullness, Christians must suffer. And we are ready to suffer, in this same world where our Lord was crucified and where men continue to reject Him. But, in any case, it will do no good for us to direct complaints to Western Europe, for it was the latter that gave us atheism, through its Voltaires, Haeckels, Dreuses, and Feurbachs, with their theory of atheistic materialism. "Physician, heal thyself."

We Russians have come to you of the West out of a burning house. You wish to put out the fire. But, as Dostoyefski has truthfully said, "The fire is not on the roofs of the houses, but in the minds of men." If we cared to make a complaint to the West, it would perhaps be concerning itself. We would like to warn it of the danger presented by that half-way Christianity which prepares a soil favorable to atheism. We would like to testify to the West regarding the real nature of atheism, when it is carried out in actual life.

At a station not far from the Russian border, a few months ago, I talked with some trainmen who had come across on a Soviet train. "How is it there with regard to religion?" I asked.

"Those who wish to, believe; and those who don't want to, don't believe. Professors and learned people stand on the side of religious faith."

"But what about you, personally?" I inquired.

"In my opinion, faith is better. Where there is religious faith, discipline is better."

This answer, from the lips of a simple man, breathes with vital truth. Without faith, discipline, both external and internal, must fall. Without faith, character goes to pieces. I have already written of how I delivered a lecture in Samara University on the subject, "Can We Live Without Christ?" (repeating it three times to audiences that overflowed the auditorium). In reply to me, a certain atheist spoke on the same subject, affirming that not only can we live without Christ but that we actually cannot live with Him, because His teachings are out of date. A few weeks later, two atheists took their own lives, as a result, so the newspapers affirmed, of drunkeness and the squandering of government funds. One of these was the lecturer referred to.

This tragic incident speaks for itself. The atheists say that "religion is opium for the people." But human experience proves that opium flourishes where religion declines, for without religion men suffer from melancholy and emptiness of heart, and these they try to drown in drink. Drunkenness is growing in Russia, and in proportion as Christianity is banished. The struggle with the former might be successful if it were based on the religion of Christ — not external piety, which may only lull the soul to sleep, but the true Gospel, which has the power to regenerate and to bring a man out of his old life into an altogether new life.

The squandering of government funds referred to is typical. Religion is the foundation of morality and the buttress of honesty. I offered proof of this once in the course of a lecture I was delivering at Moscow University on the subject, "Is Morality Possible Without Religion?" When I touched on the subject of moral control, someone replied that, in the Soviet Government, the Department of Workmen's and Peasants' Inspection served as a control or check on honesty. I rejoined: "But who will check on this inspection service? On the other hand, one who believes in God has a permanent inner control over his conscience, exercised by Him who seeth in secret. The Communist authorities themselves, in one of their Conventions, recognized the fact that the state economic projects were being disorganized because of a lack of honest workers, and so they resolved, in view of the known honesty of the sectarians, to offer responsible positions in connection with such affairs to men of that class."

But a man who does not believe in God and in absolute honesty and responsibility, first admits that morality—"Thou shalt not steal, etc."—is conditional and relative; and next he will affirm the ultimate and logical conclusion, "If there is no God, then anything is permissible."

Atheism affects men's work, and with it therefore the success or failure of industry is closely bound up. In the process of labor, the important factors are, first, honesty; and, afterward, the will to work, the desire to work, the joy which begets energy, endurance, and, finally, creative ability. But if there is no God, the highest purpose of life, the supreme end of being, is lacking. Consequently labor ceases to be creative, and becomes merely a weary grind, a melancholy slavery; and all the more so when one's work is difficult and complex. Without God, man does not have the strength to toil or even to live, much less to endure suffering. "If there is no God, living is not worth while", wrote a certain youth as he was preparing to commit suicide in Ivanovo-Voznesensk. If there is no God, two horrors terrify the soul: the horror of purposelessness and the horror of powerlessness. "I am going away from your lecture with a crushed heart," wrote a working woman to an atheistic orator at the Polytechnic Museum in Moscow.

Atheism destroys the family, because instead of a feeling of duty, obligation, and responsibility, sanctified by the absolute commandment of God, these important roles are taken by emotion, personal taste, and caprice. Without religion, also, the proper rearing

of children is not possible. Morality is established first of all by moral standards and commandments, and these possess a sacred and obligatory character only when they are the commandments of God. In the second place, in order to keep these rules, one needs a source of unfailing strength, God Himself. Religion alone furnishes sanction and power for morality, and the ideal and the strength for its fulfillment. It answers the two vital questions, "What should one do?" and "How can he do it?"

Conversely, the dissipated lives of the wild street children, who lose the very image of humankind, notwithstanding all the efforts and sacrifices on the part of the State children's homes and institutions, are a living example of life without Christ, and the young people in general are becoming dissolute. Fortunately, they themselves recognize this fact and, according to the testimony of a certain antireligious worker, the best of them are leaving the Komsomol (League of Communist Youth) and are turning to the Christian Young People's societies, because in the latter they find higher ideals and nobler living.

Atheism robs a man of his strength to live; but with God in his life he learns how to live worthily and to die worthily. Following a lecture in Moscow by an atheist, a soldier from the medical corps arose and said: "I was at the front for several years, and I saw how believers die and also how unbelievers die. I therefore took my stand on the side of faith." To be sure, one finds even among unbelievers individuals who are steadfast, active, orderly, and inspired by high ideals. But usually these have felt the influence of religion, through their mothers, the fine literature they have read, the Church, etc. Their own children, however, they are not capable of rearing in the highest way. Such a person is like a branch torn from a tree. It may remain green for a long time, but its days are numbered. It can bring forth neither blossoms nor fruit.

Antireligious propaganda is destroying the soul of the Russian people. It is significant that the Russian atheists, with the destruction of religion, are trying to furnish a substitute by imparting to their social watchwords an absolute and sacred character, replacing the baptizing of infants with "Octoberizing", etc.

Unbelief is a disease of the soul, a form of suffering. Suffering merits compassion and requires aid. Atheism is called madness in the Bible. "The fool (madman) hath said in his heart, There is no God." It is actually madness to say that because I do not see God within myself, He does not exist anywhere. For instance, a certain army surgeon said, reasoning according to this crude philosophy: "I have probed every part of the human body with a knife, and never found a soul anywhere."

Present-day atheists, both in Russia and in the West, differ from the one referred to in the Bible in that they not only confess their atheism within their own hearts, but shout it from the housetop and declare it from the lecture platform and the professor's chair. One cannot condemn a sick man. I do not condemn the atheists—though it is hard to tell where disease and crime begins. But I do condemn atheism. In effect, atheistic propaganda is the poisoning of the wells of society, for it destroys weak souls by means of a deadly drug. A certain student from the University of Prague recently told his mother that if he should accept the atheistic conclusions of his professors, there would be nothing left for him to do but to end his own life.

The Revolution proclaimed a faith in the worthiness of humanity. But without faith in God, faith in men also wanes. Our Russian thinker, Vladimir Solovyof, thus characterized atheistic humanism: "Since we came from monkeys, we will love each other." With the intellectual conclusion compare the Christian principle: "Inasmuch as we are from God, we will love one another." "This is my commandment, that ye love one another as I have loved you." John 15:12.

The consequences of atheism and antireligious propaganda are well illustrated in the ancient story of how the people in a certain country took it into their heads to make war against the Deity. They began to cast stones into the sky, but the stones fell on their own heads. The reality is far more terrible than the picture contained in this old legend.

As in Russia, so here in the West we would simply be witnesses for Christ. We have seen by actual observation what sort of being man is without God. In his final and deepest sorrow, and left to himself, he becomes the Prodigal Son of the New Testament, with human worthiness all squandered. He sits beside a trough filled with the husks that only swine can eat. In that sorrow, from which there is no escape, he begins to long for God and the light of the Gospel. Thus was born the mighty evangelical movement, which harks back to early Christianity and to a full and fervent apocalyptic confession.

We appeal to the West not for aid in the form of blockades or intervention. We have not come here to sing to you, while you continue to sleep peacefully on the pillow of bourgeois Christianity. We have come out of a burning building. But you, our Western brethren, live in the same building, only in the next higher story. The worldwide conflagration will spread even hither. Have you not noticed the smell of smoke? "The hour of temptation . . . shall come upon all the world, to try them that dwell upon the earth." They only shall endure who stand upon the rock of a vital and practical confession of Christ. That Christianity will be overthrown which is professed by those who believe in God but live as though He were not.

This false piety in considerable part inspired the antireligious protest of the Revolution, and it contributes to the success of atheism. Religion without righteous living, social justice, and freedom, led to a life without religion, to a choice of destruction, and the abyss of emptiness. Such is the terrible lesson of the Revolution for believing men. And to the unbelieving we address the question, "Do you wish to bring yourselves and your nation to the sort of spiritual and temporal ruin which atheism has brought into Russia?"

Finally, to the sincere seekers we say: Seek not religion, but God; not Christianity, but Christ. He only can lead to a joyfully creative life, to a union of earth with heaven, of the material with the spiritual, to a reconciliation of God and man; for He is the true God-man. Only in Him can men conquer the power of sin, and overcome the evil of spiritual deception, pride and egoism. In Russia as elsewhere, "They overcame him by the Blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." (Rev. 12:11)

In Memoriam

IN OUR October issue we made brief reference to the passing away of our beloved brother Edward A. Steele. We give herewith resolution adopted by our Board: "*Resolved*—It is with deep sorrow we record the home-going of our Fellow-Director, Mr. Edward A. Steele, on September 25, 1930. All who knew him loved him for his wholesome Christian character and have cherished his friendship. We have suffered a great loss in his fellowship in the Gospel, which he sought to spread by sacrificial effort and gift.

"*Resolved*, That a copy of this resolution be sent to Mrs. Steele and family as a token of our love and sympathy in this time of bereavement."

We have also received from Miss Pavlina Dimkova, our missionary in Bulgaria, the following tribute to the memory of our brother. Then, too, follows an article telling of Miss Dimkova's labors. Shall we fail in remembering this commendable work amongst children and women in believing prayer?

EDWARD A. STEELE

A Splendid Type of a Christian Gentleman

BY PAVLINA DIMKOVA

One of the greatest mercies which God in His goodness poured out upon me, was the precious privilege of being in the United States of America for four years. These were the happiest years of my life. Their influence over my character, faith, and life ideals, was very great. I can never thank God enough for the blessedness of these years and the vision they brought me.

I was charmed with the beautiful Christian surroundings of the schools I attended in Philadelphia and Chicago, and the knowledge which I received there of the eternal truths of God and His Word. The graciousness of many friends made my life pleasant and happy. Among these, two Christ-filled personalities stand out very prominently—Rev. Dr. Charles Brounson, a former president of the School of Christian Workers, and Mr. Edward A. Steele. Upon coming in contact with these men, I found that they bore the name of Christian not only as a mere title, but I saw in their countenances and in their lives, the character of Christ Himself. To associate with men like Dr. Charles Brounson and Mr. Edward Steele, who loved the Way, whose hearts were consecrated by the Truth, who believed with an implicit faith in the power of prayer, and who lived what they professed to believe, was a great privilege and joy.

Two months before I left beautiful America, I was in great perplexity. I could not talk to anybody about these things, except to Jesus, who knew my heart and my needs. I prayed constantly. One day I was looking for the office of our Board. I had been given the wrong address, and yet, with this wrong address, God led my steps to the office of Mr. Edward Steele. That is the reason that I called Mr. Steele "the friend to whom God introduced me". After a few minutes, a tall, well-built man came in and gently inquired of me, "For whom are you looking?" I told him. He invited me into his office and we talked over many things. He asked me all kinds of questions about myself, my life ideals, and Bulgaria. From the first visit, I learned to love him. I did not know his name, or who he was, neither did I know anything about him, but he stole my heart's affection. I went out, saying to myself, "*A splendid type of a Christian gentleman!*" He had handed me his card, but I did not look at his name. I was thinking all the day long about the fine spirit that penetrated this man, about that pleasing personality and happy countenance, the pose and quiet dignity of the man. Later in the evening, I told my good friend about my experience. She asked me to give her the card. I gave it, and what an exclamation burst from her lips! "You saw Mr. Edward Steele? You talked with him? Do you know who he is?" "No," I replied. "Oh," she said, "he is a man loved by all—a fine, true Christian man whom everybody respects, admires and loves. You are lucky, little Bulgarian girl, to know a man like him."

The next day I spoke in one of the churches. My topic was "Christ in Us". There in my talk I mentioned my experience of the day before, and when I uttered the name of the person, a beautiful smile broke forth upon the faces of the listeners. I visited in his home and became acquainted with his charming and lovely wife, and saw the beautiful Christian home life manifested there. I cherished in my heart the very best and sweetest memories of him and his loved ones. The day before I left America, I was made exceedingly happy by receiving a special delivery letter from Mr. Steele. It contained the joyful message that he and his wife were going to support me in my work here in Bulgaria. The thought had never come to my mind that he and Mrs. Steele might assume the support of the work I was doing in Bulgaria. The providence of God and the miracles He has wrought in my life have been perfectly wonderful. This letter answered my prayer for support, and I proved once more the faithfulness of the prayer-answering God.

Mr. Edward Steele, with his strong, wise, consecrated personality, exerted an influence for God, not only in his own country but in other lands. For two years he and his wife have supported a work in Bulgaria which has given a vital Christian education to over one hundred and twenty poor Greek Orthodox children who knew little or nothing about Christ. They have made many homes happy, have made it possible for many hospitals to be visited, giving them God's Word and testifying for Christ. Besides this, there has been the work among the splendid Evangelical youths in the First Church of Sofia, and other activities. The work has grown. A new Sunday-School has been opened in the heart

of the great city, a new Bible Class for servants, Women's Prayer Meetings, etc. God has been with us, and is with us. I know that He rejoices over the work done in His Name and for His sake. I do not know of any other work more blessed and beneficial than the work of Christ among the children and youths. It is the most important duty of the Church of Christ, and there is no other obligation which compares with it in significance.

A man like Edward Steele has tried to make the world a sacred place by the beauty and gentleness, the faith and service, of his elevated life. His means meant to him an opportunity to help others; his time was only his that he might devote it to his fellow-creatures; his energies, his faculties, his enthusiasm, and his strength of soul, all belonged to God.

His death was a great shock to me. Our sorrow is great. Bulgaria suffers a great loss. But may his gracious memory and example inspire us to truer living, making us open to every high thought and every noble passion. Our prayer is, "Our Heavenly Father, who knoweth all things and understandeth all the mysteries in life, we thank Thee for this good man and true, one who lived in Thy faith and fear."

He has entered into his eternal rest. He is with Jesus, whom he loved and served to the best of his knowledge. May God comfort the sad hearts of his loved ones, as well as our own hearts, with His peace and love! "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me."

OPENING A NEW SUNDAY SCHOOL

Sofia, Bulgaria, October 28, 1930.

MY DEAR FRIENDS:

The beautiful, refreshing summer days are gone. We have all enjoyed the rich physical, mental, and spiritual renewal which we have had during the vacation, being near God and nature. The splendid spiritual Conferences which were held in different parts of our country have lifted up our spirits, have illuminated our minds, and broadened our vision. I could write much of the work and the benefit derived from these Conferences, but I shall not do it, for they are a topic by themselves. We thank God for the mighty spiritual blessings received there.

I have always believed with all my heart in the value of doing personal work for Christ. God gave me the blessed opportunity of dealing with several persons during the summer, some who knew little or nothing of Christ, and others who were Christians but were in need of light and understanding of the great spiritual truths which can transform the life and make it fruitful and Christlike. With much joy I can say that the Lord manifested His power mightily and blessed my feeble efforts and won their souls for His own glory.

Among the other activities of the summer, with much prayer I planned my work for the winter. With the approaching of the golden days of autumn, I began to work hard to set the program in practice. The Greek Orthodox Sunday-School of our section, which had been closed during the two hottest summer months, was reopened. We matriculated about sixty children, boys and girls, and they have been coming regularly ever since, with much enthusiasm and interest. Through God's providence and wondrous dealings, we have now a larger room, with good ventilation and plenty of sunshine. The children are very lovely, though very poor. Their parents are not educated and do not know how to give proper training to their children, or, if they do know, they are busy at work all day long. The only Christian training which these little ones are getting is in our Sunday-School. My most sincere prayer is that God may help us to grasp fully the great significance of this work.

The good results and influence of the above-mentioned Greek Orthodox Sunday-School have encouraged me to widen the work by opening a new Greek Orthodox Sunday-School in the heart of our big city, Sofia. I asked the missionaries of the American Board to grant me the use of the kindergarten hall of the new community house for this purpose. They very kindly gave me the desired permission. Then I printed about 500 invitations and distributed them among the citizens. The first Sunday we had only three children, the next Sunday we had six, then ten, and then fifty, and last Sunday we had over sixty. We prayed and God answered our prayers, and our hearts rejoice because of the rich soil He has given us in which to labor for Christ during this coming year. The majority of the children are

Greek Orthodox and the rest are Jewish, only three of them being Protestant. None of these children except the three Protestant have ever been in Sunday School. They do not know what it is. Many parents have come to me asking if I was trying to proselyte. I told them that I have only one aim—to introduce Christ the Saviour to the Bulgarian children and to help to build up in them Christian character and love for the Bible.

These two Greek Orthodox Sunday-Schools are a significant challenge to all of God's people whose hearts are burning with desire to serve the Master in His great universal vineyard. We need your prayers and interest. We need your mite, too. The monthly expenses for these two schools are as follows:

For the Section Greek Orthodox S. S., we need for rent, heating, etc.	$2.50
For the new City Greek Orthodox S. S., we need for heating, etc.	$1.50
For S. S. material (pictures, books, etc.) for the two Sunday-Schools	$2.00
Total	$6.00

Here is a golden opportunity for someone, or for a family or a missionary society, to take a vital part in this most important and valuable Christian work, by taking the responsibility of supplying the monthly needs of these schools. We are praying and believing that, in spite of the terrible financial conditions, God is able to supply every need of those who fully trust in Him.

The happy Christmas is coming. The great Gift of God was given for the salvation of mankind. The Babe of Bethlehem was the great Friend of the children. May we let God's great love open our hearts, eyes, and purses, and do our share in making the coming Christmas happy for over one hundred barefooted, naked and hungry Bulgarian children. Last year God enabled the Board to send us $50, and we clothed 50 little ones. Now we have 100 children and we need to double the sum. Pray over this matter, dear reader. The Lord desires our hearty cooperation in the missionary enterprise in Europe. May God help us to surrender all to Him!

Sincerely yours,
PAVLINA DIMKOVA.

Glimpses of Life at Radost

(Concluded)

BY MOSES H. GITLIN

Our Work Among the Poles

Our work among the Poles is limited and yet some work is being done, of which I shall speak very briefly. A former Roman Catholic divinity student has been coming to visit us all this past spring, in his priestly garb. He was in legal trouble, and we had the opportunity of showing him many kindnesses. Along with this we expounded to him the way of salvation. We hope that the Lord will lead him on to a saving knowledge of Christ.

We are seeking in every possible way to show kindness to the Roman Catholics and cause them to feel friendly toward us. Only the other morning, while driving to Warsaw to the station, we took in an elderly lady and when we learned that she was bound for the Roman Catholic church, we took her there and helped her to alight. These experiences are common in America, but not here, and hence serve as a testimony.

A Roman Catholic neighbor of ours appreciates the kindness shown him and his wife, and the latter frequently comes to our meetings. By the way, a rainy day in the city decreases the attendance at a meeting, but with us it is vice versa. When it rains, people come to us for shelter, attending the meetings or being dealt with individually. A Pole directed several strangers to our home, telling them they could get rested and fed here.

Our Work Among the Greek Orthodox

We are still in touch with Archimandrit Savva. I called on him only recently. He has regard for me as a Hebrew Christian, but does not have the same feeling of toleration for one who was formerly a member of his flock. Still we hold on to God in prayer for this beautiful soul, and for influences through him.

We had a pathetic case with a certain poor Ukrainian in the spring. He came to our house as a beggar. We told him that the highest we usually do for the poor is to give them a meal and, in cases of extreme need, we let them stay over night. We proposed that we could give him a little work and pay him for it. He stayed. We had a hot bath arranged for him. Our good housekeeper washed his linen overnight. Someone provided trousers for him, and someone clean socks. He worked hard for several days and then declared that he had to leave us. When we offered him money, he refused to take it, saying with tears in his eyes that an institution like ours ought to be helped rather than taken from. He was given the privilege of saying a few words to the school family before leaving, and all he could say was that he was grateful to God for having met us and that he requested our prayers for his salvation. We gave him two Bibles, in different languages.

Several Russians come to our meetings on Sunday morning, and one woman is drawing nigh to the Lord.

Our Work Among the Germans

I was requested to help conduct the funeral service of a dear German sister from a nearby village, who had gone to be with the Lord. The Lutheran "cantor" who is in charge of the cemetery does not allow any sermons. So I had prepared a string of texts, clipped out and pasted on a sheet of paper, dealing with the brevity of life, sinfulness of sin, salvation through Christ Jesus, eternal life, the resurrection, and the New Jersualem. I had a few evangelistic texts woven in, too. The Lutherans here have great regard for the reading of the Scriptures. The dear cantor stood and took it all in. He was made willing. My! what a joy it was to read out audibly, in the hearing of a large audience, these precious promises and burning statements of God's Word dealing with the eternal verities.

Our Gospel Hall in Falenica is being visited by a number of Germans. At least four precious souls from this nation have been drawn to the Lord. One young man has begged us to allow him to stay here several days in order that he might learn the truth more definitely. His mother came to us, also begging for the same favor. I had a time of real refreshing with the elderly mother.

Several German girls were baptized in August of this year.

Our Wall-Magazines

There is a custom in Russia, and also in this land, for institutions to issue a "Wall-Magazine". It is like a regular periodical, with the difference that it is handwritten, the various articles being pasted up or mounted up on a large sheet or cardboard of heavy paper. We have three such magazines edited. *Youth* is the organ of the students of the Bible Courses. *The Searcher of Truth* is the title of the organ representing the Jewish Inquirers of our home. *The Colony* is the loose name of the magazine put up by the Jewish children of the Fresh Air Colony. It is a pity we do not possess a camera or have money for a photographer to snap these magazines. It would do your heart good just to see the artistic arrangement of the magazines. Then too, the reading matter is really commendable. It is our intention thus to provide a way for expressing and developing literary ability, as well as to teach the brethren how to bring this novelty into the life of their respective congregations, wakening them thus to Christian culture.

Our School Property

We reported in the magazine last year some improvements on our property. Now we have more to report. Praise God! We have fixed up a summer chapel—an open air one. It is an oblong circle surrounded by flowers and bushes and having an elevation of earth for choir and pulpit. It is surrounded by high trees. It is not far from the main house, in the center of the width of our villa. It is a lovely spot indeed.

The pond on our grounds has been cleaned out and deepened about eighteen inches. The boys worked hard till they had the sides evened out and laid out with grass, which is now very beautiful. We have already had one baptism there. When the Jewish children of the Fresh Air Colony are here, they bathe in it, and it is a regular Atlantic City to them. This pond increases the value of our property.

We have arranged a little children's park, with plenty of sand, two sand boxes, two see-saws, a "Merry-go-round", four benches for the older folks, and a sand bench around half of the little park.

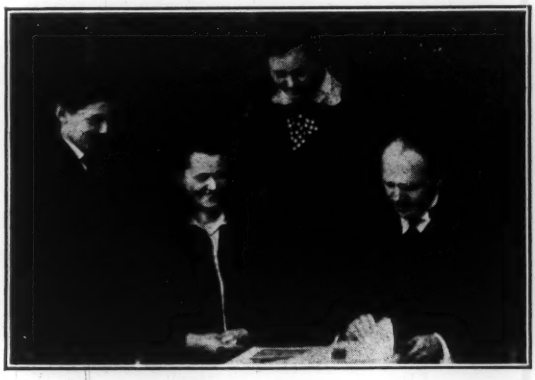
We commenced the repair of our fence, which needs badly to be attended to if we do not wish Prov. 24: 30–31 to apply to us. We painted the part of the fence that we could fix, but it is in need of a thorough repair, which we cannot do now for lack of means.

We are in process of building a new porch to the front part of our house. There was an old balcony, but it was dangerous to step on it, and besides, we are busy folks and have no time to go out and merely stand on it. We need a larger porch where we can have our meetings, take our meals, etc. So we are building it as we are able. The work has had to be stopped for the present, but when the Lord sends in the means, we shall finish it.

Our court yard, between the main house and the class rooms, has been leveled, laid out with grass, and now looks beautiful with its grass, shrubs, and flowers. We cut out a number of new walks, and the whole place now looks like a little paradise to us. One of our sisters made an American flag (which we could not get in Warsaw), and a Polish one as well. On legal holidays, our house is adorned with the national colors. At other times, the flags are draped over the portrait of the President of Poland. We are sorry not to have a picture of our President Hoover also. Perhaps some one can help us out on that.

We are installing plumbing in the house, so that we shall have water where it is needed. The foundation of our building has been plastered and painted, so that the house looks now like a well-dressed person wearing clean shoes.

Russian Appreciation of Spiritual Literature



A. DOBRININ AND FAMILY

In last month's issue, we gave an article that told of the magazine ministry of our missionary in Finland, Mr. A. Dobrinin. As we stated, this magazine is printed in Russian and is being sent, in accord with its original purpose, as a periodical for Russian believers in all countries where they have been scattered through the varied circumstances that have operated to their dispersion. The paper is filled with material of a deeply spiritual nature and practical Bible study. It has been the means of stabilizing believers and encouraging local congregations. We are giving you herewith a letter received from Mr. Dobrinin, which tells of the real source of blessing that this paper is proving to be to the readers. We would be very glad if our friends would take upon their hearts for prayer this valued ministry of our brother.

More particularly would we write in this issue concerning a hymn book that Mr. Dobrinin has recently published. It contains evangelical songs. As Mr. Dobrinin states, the best help that we can give to the spiritually thirsty man is to give him a Bible and a hymnal. Spiritual life always gives, in its highest expression, praise to God, and in the times of deepest persecution and revival, there has always been the breaking forth of godly praise. The early Christians, as they began to increase in numbers, were spied upon by a representative sent from the Emperor. Returning, he gave the report that he found that these, over whom there was concern, paid their taxes and sang a hymn of praise to Christ as God. Is not this in essence the normal walk of God's people? Though in a world that knows them

not, just as they knew not the Lord, they are subject to the powers that be, as far as such relationships need to be recognized, and in their worship they give to Christ the adoration that His person demands. Song has steadied the believer in times of persecution, bringing its comfort and strength, and we feel sure that this ministry of Mr. Dobrinin to the many Russian believers scattered over the earth as refugees, will prove to be a real source of encouragement as they, with Bible and hymn book in hand, encourage themselves in the Lord, as David the sweet singer of Israel did so many years before.

Our Brother Dobrinin would like to distribute some of these hymnals to poor believers who are unable to pay for them. It may be that some of our readers would like to have fellowship in the placing in the hands of these needy believers this book of praise. If so, you can send to the Fellowship office and it will be forwarded to our brother for such purpose.

Finland, Sept. 16, 1930.

DEAR BROTHER IN THE LORD:

I have begun evangelical meetings here. They are small, but the Lord is with us. There is a wonderful spirit, and we are rejoicing. I am much stronger in body because of my summer's rest.

Our work with the magazine, *Vernost*, is going so well that it is beyond our expectations. We receive letters every day from our readers, in which they not only praise the magazine but tell what a help it is to them in their Christian lives. The Lord Himself provides the material for the magazine, and we only gather the manna rained by God. In the August-September number of *Vernost*, there is an article by a dear Russian brother who is now 90 years of age. This long article, written specially for the *Vernost* magazine (without remuneration, of course), is very spiritual and enlightening and shows great love for souls. The same must be said about our other contributions. They give us rich information, besides being most helpful in other respects.

I have just received the following letter from China. Our Brother L— writes:

"Our church consists of poor people, but we are helping our brother-refugees who come from Russia. We are in the path of their flight, and we do our best to help them out of our extremely limited means. We give them money, arrange lodgings for them, supply them with food, clothing, etc. I myself supported one brother for two months.

"However, our means are almost exhausted. We ask you, dear Brother, to send us what you can for their help. Perhaps some of our brethren and friends could help us to meet these needs."

We have the same needs here in Estonia and Latvia. Perhaps some of God's people will be led to give some generous response to this appeal.

With heartiest greetings, I am,

Yours in the Lord,

A. DOBRININ.

News From Russia

"The Russian believers have it more difficult." So write to us our German Mennonite brethren in Russia. As to the persecution of Christians of German descent in Russia, it looks as though the persecutors somewhat fear "foreigners," but the Russians they treat in a terrible manner.

From the Solovetsky Islands north of the White Sea, we hear: "Conditions are abominable. Women with children and some men are put into a house with beds in three tiers. Here some one is dying—there a child is born. All manner of lewdness is committed openly. Immorality and violence reign. The fathers and husbands have been forced into work in the vast forests beyond Archangel . . . The bread rations are so small that it is just possible to live on them. Instead of clothes, rags. On the feet, only shreds of cloth wrapped about. There is great crying and shrieking. We perish! No answer either from humanity or God (?)!"

Vain shouts from treetops to an imaginary radio. The same correspondent continues: "We climb high trees and shout, asking that our wives and children should be saved, hoping that perchance some foreign radio might catch our cries . . . People are dying of cold, of hunger, of disease—but no one has any interest in us."

Meetings in the Mountains. From Caucasia we have a letter, telling that the people flee to the

mountains, have their meetings there and die there.

Endurance of the People Exhausted

We quote further: "The pressure on the believers is so great that many cannot stand it. The Christians assort themselves. All spiritually sick and less firm in their belief meet separately."

"The authorities dismiss some preachers and force new preachers to be elected from among the 'proletarians'. But, as these are not inclined to lose their bread ration, they refuse to execute such duties."

"W, —a presbyter, publicly renounced God. Another presbyter in the congregation of M— followed the same path, as well as a great number of others."

Letter Written in a Railway Carriage

April 16, 1930. "I am writing from the station of Orel, in the center of Russia. Our destination is unknown to us. In this carriage there are 41 men, and the train consists of 45 cars. We are let out once in two days. We receive food once a day—a piece of bread and some hot water. We are happy (?) that we are unable to stand such torments very long, and then we shall go to the Lord. Where our families are and how they live, we do not know. We are strictly forbidden to pray or to sing. But we say, 'We must obey God the more.' Therefore more torments are added. Nevertheless, for our consolation and joy, I read aloud: 'Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise Him, who is the health of my countenance, and my God.' In this way we live in the railway carriage."

"*Where the Spirit of the Lord is, there is liberty.*" May 17, 1930. "We are close up to the Whitsuntide, but we may not observe it. All must work. And even though some of us should be free, the authorities would be certain to find hindrances. God be praised, the Holy Ghost and our souls they cannot arrest. The Holy Ghost gives us comfort and our souls are happy in the Lord."

May 19. "Sister P— has lost her mind because of the horrors perpetrated by the government. Her husband and sons have been sent somewhere into exile."

"Sister K—has, thank God, passed into eternity. She bore the torments and kept the faith."

Scattering. "Next week will be called 'Children Week'. Homes have been arranged for children that have been 'offended' by their parents. Something terrible is expected to happen. From the villages of P— and X—, the peasants have run away, no matter where. Where my own wife and children are, I do not know. Remember in your prayers your brethren in Russia."

Crimea, May 20. "The parents of the sister have been sent away to the government of W—. Her father never possessed anything, but since 1925 he and all his family have become believers. That is their only fault. Exiled! The father writes that, thanks to God, he is alive and happy (!) in Christ, hoping that soon there will be an end to his torments. He writes further: 'We sit under the sky in the cold. There is no bread. We thank the local inhabitants who sometimes bring us some of the bread of which they hardly have any for themselves. I ask you, my dear little daughter, to send something that your parents and brothers and sisters should not die of hunger. We are building 70 barracks for 3000 persons. There you have the picture. People are dying daily. Further arrivals of exiles come. There is uninterrupted sobbing. Ribaldry is heard on all sides, and at the same time someone praying. Every one does as best he can. Shame no longer exists.' "

An Interpreter for $35 a Day! A brother from abroad went to visit his relatives in Russia. He succeeded in staying ten days in Petersburg and Moscow. He was not allowed to see his relatives who lived in a certain village, but in Petersburg and, Moscow he was forced to have an interpreter for the expensive fee of something like $35 a day, notwithstanding the fact that he himself was a Russian!

The "Finished Course." The presbyter of the Poltava congregation, Brother Khomyack, passed into eternity in exile in Siberia, on May 13th.

Destroying the Cemeteries. On the streets of the red Capital, one can often see how the laborers in the streets break up gravestones with inscriptions such as "Here lie the earthly remains of, etc.". The stones are used for mending the pavements, and the cemeteries are transformed into parks.

Destroying the Last Copies of the Holy Scriptures. It is rumored that steps are being taken in Russia for confiscation of all Scriptural books and all books of religious contents, in churches as well as in

private hands. The paper is to be worked over into newsprint. The non-delivery of such books will be regarded as an anti-revolutionary crime.

Persecution even in private apartments. The believers are even prohibited the holding of meetings in their private apartments. The admittance of more than twenty persons to private rooms is forbidden.

Confiscation of the Bible. If a Bible that has been imported during the years 1925–1926 is discovered, it is immediately confiscated and the owner is banished for the crime of smuggling.

The five-day week disperses the members of a family, as the day of rest is different for each one, but the people themselves still adhere to Sunday.

Religious differences gradually diminish. It happens that Greek Catholic and Evangelical believers pray in the same church, each in his own way.

Effect of World Protest

The publishing abroad of news about persecution and the making of protests against it, has decreased the fierceness of persecution that is being practiced. A Greek Catholic bishop, who left Russia not long ago, relates that people breathed more freely when the Soviet press printed the news of a movement of protest in the West. Under pressure of world general opinion, the Bolsheviks were compelled to relax somewhat their anti-religious campaign and even to retreat a little, giving the religious assemblies the right of appealing against the illegal actions of officials. Therefore the movement of protest must be considered as the only effective way of defending religion in Russia.

Further Correspondence from Russia

"For girls who are believers it is especially difficult. Some of them have hidden their last rags. They themselves are in hiding, and watching for each other . . . The times of distress foretold by the Scriptures have come. May God give us strength! Please tell everyone of our sufferings and ask them to pray for us."

"Our meetings are overfilled, because only one place of worship is left us. All other chapels and churches are closed. Today we had the Lord's Supper. We were happy in the hope of the future life. Almost every two hours someone is summoned to the 'Ispolkom' (Soviet Office of the Town). There he is examined, asked about matters that never have occurred, and told to do that which no honest man could do."

"While we were attending a meeting of believers, the authorities took away from our home the last poud (32 pounds) of flour . . . Two brethren have just been sentenced, for five years and three years respectively."

"Today we read announcements on which were printed in large letters: 'To suppress and to abolish their religion with their God will require still much more blood. Mercy should not hinder us therein.'"

"The presbyter's little house has been taken away. He now lives in the same shed with his cow, having partitioned off so small a nook that there is hardly room for a bed and a table."

"The terrible week has passed. With fear and trembling, we have succeeded in securing some grain and sending it to a mill over 80 kilometres distant for grinding. God helped us and we were fortunate in hiding it, and so we shall have some bread during the winter. If the authorities had heard of it, we should not only have had the grain taken but have perished ourselves."

"The daughter of a prince was converted. When she applied for a passport to go abroad, she was told in the GPU (Bolshevik Secret Police), 'We shall have use for you yet.' Out of fear she married a very evil Communist."

"Today we wished to hold a specially large meeting. People had come to attend it from far around, and many preachers were present. The authorities forbade our holding it, but the people did not obey. The meeting was well attended."

"When the day is over, we read God's Word and pray: 'Heavenly Father, protect us this night against Thy enemies.' In the morning we rise up and pray: 'We thank Thee, Lord, for having protected us this night.' Suddenly there comes the news that certain ones have disappeared during the night; some have been taken to the GPU, and others have fled on their own account."

"Sentenced as guilty and sent away—17 preachers! Their offense—they refused to become atheists."

"Even small children understand what occurs in their surroundings. Today the little seven-year-old son said: 'Mother, let us pray that Jesus will rescue us.' And the child prayed: 'Loving Jesus, Thou dost love us children. Save us, and father and mother. Let us go abroad to grandpa.'"

A SUNDAY SCHOOL IN POLAND

Stettler's Ministry

Lodz, Poland, Oct. 9, 1930.

DEAR FRIENDS:

Many things have taken place since last writing you. Our work here continues to increase from month to month. There are meetings to be held at home, and there are meetings to be held abroad. In the course of last month, I held about thirty meetings. I spoke to Jews, to audiences gathered as Bible Classes, to Young People's meetings, and to gatherings of children, parents, and teachers.

Children's Day

I undertook only one major journey. A year or more ago, I had given special teaching to Sunday-School teachers and children in a certain school, and now this school wanted to have some kind of "Children's Day". They had learned hundreds of Bible verses, songs and hymns, and the books of the Bible. Now they expected the "uncle" from the large city to visit them and see that his teaching of a year ago was not in vain. I examined them at random in most of the Bible doctrines and the most important portions of God's Word. At the close, I gave a message to parents and teachers. I rewarded the happy crowd by taking a little picture of them. They had done very well. At the close, I asked how many knew that they were saved, and found to my amazement that most of the older boys and girls claimed to have salvation. Inquiry of the parents confirmed the fact.

Prayer Meetings Among the Children

The Sunday-School and Young People's work is very encouraging, as a whole. In some places there are even small revivals. The children have meetings for themselves. They find that it is not sufficient to merely open and close with prayer, as the adults do. They have regular prayer meetings, to which they invite teachers and adults. As a result, some of the older believers have been put to shame. They pray more, and have become more earnest. A recent visit to one of these meetings revealed the fact to me that everybody wants to pray, even though it is not prayer meeting, and of course nobody would check the spirit of prayer. We do thank God for these signs. We have been praying for almost two years, and now it seems as though new life is to come among the older folks through the salvation of the young people and children.

Young People Interested

Every place I have visited, I have noticed large crowds of young people, and I have been particularly happy to note that. Most of the new converts are out of the ranks of the young people. About a year ago,

I was able to introduce the Berean Scripture Text Booklet. Many of the young people and older Sunday-School children are continually learning their verses from week to week. The people in most of our meetings in the country will soon be learning these verses.

A Wedding Sermon

A young couple took advantage of my presence and had me marry them. It was the first wedding sermon I had preached since I was married myself. I was not obliged to talk theory to them, but gave them a practical talk. When I was through preaching, some of my auditors decided that it was really better to be married and prophesied that I would soon have to return to marry others.

Publishing a German Magazine

Apart from the Polish and German tract ministry I have published the first German magazine. At different intervals, I have been asked to print such a paper. Many of these people have scattered and have emigrated to Brazil, the Argentine, and Canada. The purpose of the magazine is to spread sound doctrine, print good spiritual messages that will be helpful to the devotional life of believers, interest the saints in missions, and lead them to recognize the importance of prayer. Through its pages we can reach the young people and the parents. It is to be a free magazine, without any fad or denominational coloring. The first issue has come out and, with the exception of a few numbers, has gone into circulation.

Personal Encouragement

We have been encouraged by the messages of friends—a good letter, an exceptionally good tract, the assurance of their intercession for us, and sometimes gifts of money (without which, under God, it would not be possible to carry on this work). We are very thankful for all these tokens, and take them as from the good hand of our God.

Yours sincerely,
FRED STETTLER.

OUR WORKER IN HARBIN

BELOVED BROTHER IN CHRIST:

Words fail me to express my gratitude to my Heavenly Keeper, for His mercy to me, His unworthy slave, is great.

I have just returned from a short trip. May the Lord Himself bless the seed which was sown! The present conditions are so difficult that they smother every spark of God's Spirit. The hearts of men are hardened. They don't care for their souls, even those who believe in the existence of a God.

While I was on this trip, I had a debate with a Greek Orthodox missionary. He was so worked up that his adherents almost beat me up. He tried to prove that we are heretics, but he couldn't do so on the basis of Scripture, so they resorted to brute force. However, the Lord watched over me.

Nothing extraordinary has happened of late. We are in the hands of God and He aids us to labor for Him. I thank you that you don't forget me. May the Lord bless and watch over you!

From the least of your brethren,
September 29, 1930. S. P. BADANTSEFF.

DEAR BROTHER IN CHRIST, H. HOGG:

I am happy and thankful to my Lord for the fellowship of His children located in different parts of the world. Though not knowing each other, we can fellowship one with another, for the Spirit of God unites us, who also keeps us under His mighty wings.

Great power of evil reigns in this world and the enemy of the souls of men is not asleep, nor are his servants; but our Heavenly Father is mighty and full of love. He protects His children from the enemy and saves from troubles, and, if He tries His child, He at the same time gives power to go through the testing, and we are rewarded afterwards for our faithfulness. Rev. 2:10. Many evils have befallen the people of Russia, and many have met the child of God there. They suffer persecution, famine, and cold, but the Spirit of God does not leave them alone. Happy is he to whom the grace of God has been revealed, whose heart belongs wholly to Him, and who will be faithful to the end. Great is God's mercy and wonderful are His deeds. May God help us to finish our earthly journey with the words of the Apostle Paul, II Timothy 4: 7, 8.

We live, as it were, on a volcano. Events are changing from time to time. We are all in constant fear (humanly speaking). The Lord led me out of Russia at the right time, and has preserved me here. May God keep you also under His holy shelter and may He help you in everything!

October 15, 1930. S. BADANTSEFF.

STATEMENT OF RECEIPTS FOR OCTOBER 1930

Receipt No.	Amount
8250	$ 1.00
8251	10.00
8252	6.30
8253	5.00
8254	2.00
8255	5.00
8256	5.00
8257	1.00
8258	1.00
8259	20.00
8260	6.00
8261	20.00
8262	2.00
8263	30.00
8264	6.00
8265	2.00
8266	1.00
8267	3.00
8268	50.00
8269	1.00
8270	20.00
8271	4.00
8272	16.00
8273	1.00
8274	1.00
8275	55.00
8276	5.00
8277	22.60
8278	52.00
8279	10.00
8280	1.00
8281	30.00
8282	15.00
8283	1.00
8284	21.61
8285	75.00
8286	10.00
8287	20.00
8288	10.00
8289	1.00
8290	1.00
8291	7.30
8292	10.00
8293	10.00
8294	10.00
8295	25.00
8296	5.00
8297	10.00
8298	5.00
8299	100.00
8300	26.00
8301	5.25
8302	1.00
8303	25.00
8304	2.00
8305	27.00
8306	5.10
8307	5.00
8308	1.00
8309	5.00
8310	19.50
8311	5.00
8312	15.00
8313	25.00
8314	2.55
8315	1.00
8316	12.96
8317	15.00
8318	10.00
8319	50.00
8320	2.00
8321	5.00
8322	2.00
8323	1.00
8324	6.00
8325	1.00
8326	1.00
8327	2.00
8328	5.00
8329	.50
8330	5.00
8331	5.00
8332	1.00
8333	1.00
8334	1.00
8335	1.00
8336	1.00
8337	1.00
8338	1.00
8339	2.35
8340	6.65
8341	1.00
8342	5.00
8343	1.00
8344	2.00
8345	25.00
8346	10.00
8347	5.00
8348	1.00
8349	1.00
8350	5.00
8351	1.00
8352	1.00
8353	5.00
8354	25.00
8355	4.50
8356	5.00
8357	5.00
8358	2.00
8359	1.00
8360	12.00
8361	10.00
8362	25.00
8363	50.00
8364	1.00
8365	1.00
8366	1.00
8367	1.00
8368	2.00
8369	6.00
8370	20.00
8371	10.00
8372	45.00
8373	135.00
8374	75.00
8375	30.00
8376	30.00
8377	26.00
8378	1.00
8379	9.60
8380	100.00
8381	20.00
8382	7.75
8383	12.00
8384	1.00
8385	1.00
8386	1.00
8387	10.00
8388	5.00
8389	15.00
8390	10.00
8391	1.00
8392	15.00
8393	.50
8394	20.00
8395	5.00
8395A	13.72

Of this amount $53.80 is for E. H. F.

FORM OF BEQUEST

I give and bequeath to the American European Fellowship, Inc., a Corporation formed under the Laws of the State of New Jersey, and located at 156 Fifth Avenue, New York, N.Y., the sum of .....
and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors.

In New York and some other States a will, to be legal, must have two witnesses. Checks may be made payable to E. N. Sanctuary, Treasurer, American European Fellowship for either Gentile or Jewish Missions.

HAS YOUR SUBSCRIPTION EXPIRED?

If a Subscription Blank is enclosed, your subscription has expired.

Kindly renew promptly, to assure us you appreciate the magazine.

A New Subscription for a friend and a list of friends to whom we may send sample copies will be appreciated.

The magazine will sell itself if you will show it to your friends.